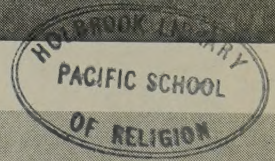


The Alliance Weekly

JANUARY 30, 1957



In this issue

Can the Church Survive?

By Rev. Paul S. Allen

QUESTIONING AFRICANS



1957 THE EDITORIAL VOICE

WE MUST DEPEND UPON THE HOLY SPIRIT

Because we are the kind of persons we are and because we live in a world such as we do, the shepherd of souls is often forced to work at what would appear to be cross purposes with himself.

For instance, he must encourage the timid and warn the self-confident; and these may at any given time be present in his congregation in almost equal numbers. His effort to encourage those who need encouragement may actually confirm presumptuous souls in their carelessness. Conversely, his much needed warnings and reproofs may drive timorous and doubting Christians to the borders of despair.

Another problem he faces is the presence in the normal Christian assembly of believers in every stage of development, from the newly converted who knows almost nothing about the Christian life to the wise and experienced Christian who seems to know almost everything.

Again, the Christian minister must have a word from God for the teen-aged, the middle-aged and the very aged. He must speak to the scholar as well as to the ignorant; he must bring the living Word to the cultured man and woman and to the vulgarian who reads nothing but the sports page and the comic strip. He must speak to the sad and to the happy, to the tender-minded and to the tough-minded, to those eager to live and to some who secretly wish they could die. And he must do this all in one sermon and in a period of time not exceeding forty-five minutes. Surely this requires a Daniel, and Daniels are as scarce in the United States in A.D. 1957 as in Babylon in 600 B.C.

To add to the pastor's burden is the knowledge that in each service there will likely be a few lost sons who should come home, some who never loved God at all and "some who lost the love they had." So he must call sinners to repentance, warn the unruly, comfort the feeble-minded, instruct, reprove, rebuke, encourage, console and exhort all at the same time, or at least on the same day.

This is the situation stated baldly, but it is not actually as difficult as it looks. I said that the preacher *appears* to be at cross purposes with himself; but it is in appearance only, for what seems to be confusion is but the seamy side of the tapestry. The artistic pattern is on the other side.

The man of God may labor on in complete trust and in full expectation of success, provided he is aware of

a few basic truths. One is that however different people may be in externals, they are all alike fundamentally. That in us to which the Christian message is directed is the same in every human being.

Before the cross of Jesus we are not old or young, educated or ignorant, cultured or uncouth, dull or brilliant; we are just people—human beings lost and ruined deep inside where incidental differences do not matter where indeed they are not even known. As gold is gold whether it is mixed with the sand of the street or wrought into an exquisite work of art by the hand of a Cellini, so the essential stuff of human nature is the same under whatever conditions it may be found. That about us which yields itself to social differentiation is not that for which Christ died. He did not, for example, die for doctors, farmers, authors, laborers, artists, engineers, professors, vagrants, presidents, musicians, lumbermen; He died for *lost humanity*, and any one can receive the benefits of His atonement, *but only as lost beings*. Color, race, social standings, occupations, cultural levels do not count, for they do not alter the basic human thing for which His blood was shed.

Because the inner lostness is the same in all human beings the work of God to reclaim them must be the same in all. And the Spirit broods over all, illuminating, revealing, convicting, enabling them to hear and see and understand.

It is one of the wonders and delights of preaching that the same message will often affect people differently producing in one repentance, in another hope, in still others courage, humility or faith, according as the particular soul has need.

Without this mighty, skillful working of the Spirit preaching would be futile; with it the ministry of the Word can be easy and delightful as well as marvelous and effective.

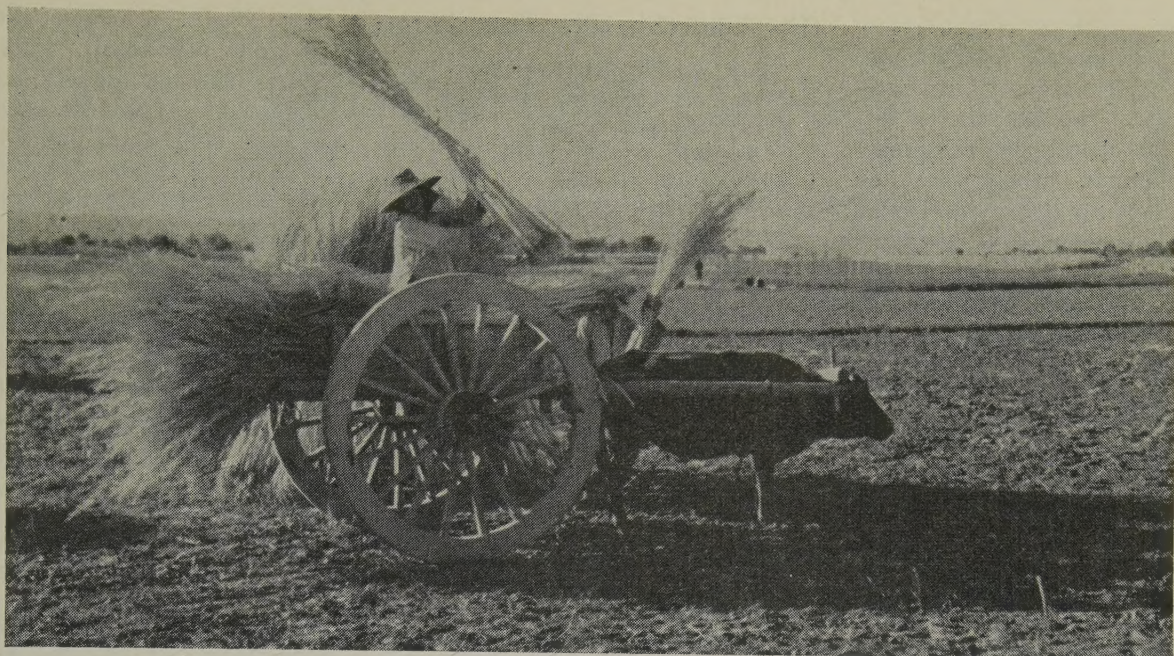
THE 1957 GENERAL COUNCIL

The sixtieth General Council of The Christian and Missionary Alliance will be held in Charlotte, North Carolina May 15-21, 1957.

As far as possible every official worker of the Society should attend this important gathering, and those churches which are eligible to send a second delegate are urged to do so. The program includes the essential business of the Society, with reports of the various departments of administration and elections. This year there will be the ratification of certain amendments to the Constitution, of which due notice will appear later. The business sessions will be held in the First Baptist Church.

Services to which the public is invited will be held each evening and three times on Sunday in the Park Center Auditorium, with the exception of May 14 and 20. These meetings will convene in the First Baptist Church.

Information concerning reservations may be secured from Rev. H. P. Williams, P. O. Box 261, Charlotte, N. C.



Harvesting mustard in West China

C. D. HOLTON

the seed of faith is the vitality of the church

Can the Church Survive?

By REV. PAUL S. ALLEN

THE free world is today conducting an "agonizing reappraisal" of its chances to survive, with the hammer and sickle in the ascendancy. We are meditating such questions as this: What type of social and military organization will enable us to withstand the peculiar attacks of a cold war, not for the immediate future only, but for an indefinite period? Our very survival depends on getting the right answer.

The danger is not limited to our national life. Among the institutions undergoing determined attack is the Christian church. The forces arrayed against our nation are atheistic and materialistic. To them the Christian church is a major obstacle. Already part of the church has been swallowed up behind Communist frontiers. Communism and Christianity cannot mix. The one is the complete antithesis of the other.

We may well ask, therefore, what type of church will survive an era

of Communist expansion, belligerent nationalism, brainwashings, psychological warfare and all their evil brood of nonmaterial weapons? Will the church need to develop strong political muscles to protect itself? Will it need military coverage as it extends its frontiers? Will it need to adapt itself to the demands of nationalist leaders who require the allegiance of body and soul alike? Will it need to compartmentalize its thinking to retain a spiritual message on the one hand and a slogan-shouting patriotism on the other? Will it need to renounce its relations with



After serving as a missionary in Palestine and then in Persia, Mr. Allen became a pastor at home. In 1950, after he had served eight years as superintendent of the Central District, he was called to be President-Dean of Simpson Bible College. His interpretation of a familiar parable will stimulate thinking and encourage those who labor under persecution.

the churches of other lands in order to satisfy partisan leaders? Will the church lose its organizational character and become a mere aggregate of Christian individuals having no interrelationships or responsibilities? Will Christians find it increasingly necessary to "go it alone" in order to save themselves from fatal compromises? These are not mere academic questions.

Among the many scriptural pictures of the church, that of Matthew (13:31, 32) is deeply significant at this point: "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Traditionally this parable has signified to Christian people the miraculous growth of the church

from its inception at Pentecost to a mighty organization which commands the respect of our contemporary world. The best-known example of this concept is the Roman Catholic Church, which over the centuries has gathered to itself numerical, financial and political strength.

But the Catholic Church is not alone in exemplifying this traditional approach to the nature and function of the church. Size and strength of organization can and often do become a fetish in Protestant circles. Large congregations, big campaigns, accumulated resources, imposing sanctuaries and even big missionary pledges have at one time or another been synonyms for success in evangelical ranks. The American concern for bigness can so sell itself to the church that the means employed to achieve it can appear to be sanctified by the sacred objective of "building the kingdom." If we were to analyze the prevailing concepts of church structure in even the humblest of denominations and religious societies, we would be amazed at the extent to which the program is committed to a mere increase in size.

This emphasis on organizational growth is most natural. It provides an element of comfort in a day when we are seeking strength for the

The Church's One Foundation

*The Church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the word:
From heaven He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died.*

*Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth,
One holy name she blesses,
Partakes one holy food,
And to one hope she presses
With every grace endued.*

*Though with a scornful wonder
Men see her sore oppress,
By schisms rent asunder,
By heresies distressed,
Yet saints their watch are keeping,
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song.*

—SAMUEL JOHN STONE.



cause of Christ against its blustering foes. But our mustard seed does not permit the picture. Growth? Yes! But a particular kind of growth is pictured that is quite different from our usual aspirations!

Had our Lord wished to typify His church as a colossus inspiring respect by its size and inherent strength, He would have used as His illustration not the mustard plant, but the oak tree or the mighty cedar of Lebanon. In them is seen organic strength which centuries of storms have failed to topple.

But in the mustard plant we have growth coupled with an element of weakness. The shrub (which becomes a small tree in parts of the Holy Land) has no kingly qualities to make it a leader among the trees of the forest. Its shelter is of the type that would attract only the most shiftless of birds. Though attaining a height of perhaps nine or ten feet in good seasons, it can still be pulled up by a single pair of hands, or blown over by a moderate autumn tempest.

Here the miracle of growth is coupled with a serious weakness—the same weakness, in fact, that has characterized the church in its better

days. The true church is weak where its Lord was weak. Like Him, it has no defense against sudden onslaughts of physical violence. A Nero finds it nonresistant as he sets his torch to its roots. A Mao-tse-Tung of today courts no physical reprisals as he drops his bamboo curtain across some of its branches, cutting them off in the hope that they will die. If Christ's promise that "the gates of hell shall not prevail" is to be realized, the church must possess a strength which remains untouched after persecution has done its utmost.

The mustard plant has its own peculiar type of defense. Being a frail annual, it depends for its strength on propagation. Farmers dread to see it getting started near their fields. It matures so quickly and spreads its seeds so widely that even when the mother plant is destroyed the battle is continued in widening circles through succeeding seasons.

The church is an annual. Its ministry is to its generation. Its cumulative values are seen in the realm of organization and culture, but true spiritual life needs the miracle of regeneration in each succeeding generation. That is why organization without regeneration can soon become like the dead wood of a tree trunk, taking on the shape of growing fiber but destitute of the life which gave it its form.

Though frail of structure, the church is nevertheless dynamic in its powers of propagation. He who would destroy it must track down and extinguish the countless seed germs which fall from those true Christian lives lived under the spell of the gospel. An attack upon the visible structure has looked simple to many. But they have found that breaking the slender and brittle stem of the dried mustard plant has merely scattered its seed beyond all hope of recovery. Herein lies the power of the church.

The church never looked weaker organically than it did when it was scattered from Jerusalem upon the persecutions arising from Stephen's death. Numerically they were back where they started—the apostles alone. But the seeds had been scattered and the church was marching.

(Continued on page 15)

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the Alliance Weekly

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In the Last Stretch

Friends of the Western Canadian Bible Institute are summoning every resource for the completion of the buildings on the new campus in Regina. Their courageous undertaking in faith is worthy of the support and prayer of all our readers.

By REV. WILLIAM McARTHUR

THE last hundred yards of a race always make the greatest demands on a runner, for it is on that stretch he wins or loses. Therefore, he strains every muscle and nerve in a grand final burst of speed.

Erecting new buildings for your Bible school at Regina is like a race, and we have entered the last stretch—the toughest, the most intense part of the entire course. We need the prayers and help of the Lord's people, especially now. As our churches in Canada are gathering up their resources for the winning dash, they count upon enthusiastic spectators in Alliance districts and fields throughout the world to cheer them by prevailing intercession.

From the beginning this race has been grueling. Selling the old building and setting up a new campus in one year is not easy. But God has enabled us; He is our strength and has given encouragement in every dark hour.

The race began three years ago when the land at 4400 Fourth Avenue, Regina, was purchased. Thirteen acres inside the city limits were procurable for \$12,000, but we had only \$1,000 on hand. Within an hour of the time the option was to close we were able to secure the \$11,000 needed. That was the starting gun. One confirmation that God

had led us to enter the race is the fact that in a few months the land had tripled in value.

The next high point was the "Miracle of the \$50,000." The Board of Managers for The Christian and Missionary Alliance agreed to grant a \$50,000 loan if we could secure a like amount for the project in Canada. Our immediate objective then became the raising of this money. A small group of nearby friends provided \$27,000. Other friends on our mailing list sent in \$8,000; the student body, faculty and alumni gave \$2,700, and from our Canadian churches came \$13,400.

At this turn the race increased in intensity. The critical time of deciding on plans had arrived. Would we really start to build? If so, when? The securing of construction materials to be salvaged from certain military buildings was the deciding factor. On July 11, 1955, our tender was accepted and we began the enormous job of tearing down a quarter of a mile of buildings. A gang of men and boys worked day

after day dismantling heating systems, tearing out plumbing and electrical wiring, removing roofs, carrying out truckloads of insulation, pulling down walls, tearing up joists and beams, pulling spikes by the thousands, piling and sorting lumber.

What a race! At the same time construction began on the boys' dormitory. For this, the salvage materials were being used. Hot water radiators from the dismantled buildings proved sufficient for our heating needs. Their value to us covered the cost of the entire salvage project and gave us many thousand board feet in dimension lumber and sheeting. The race was proving a stiff one and by this time seemed long, yet it was hardly begun.

The winter of '55-'56 gave us the chance to finish the boys' dormitory and rearrange our planning for the girls' dormitory and administration building. With one building up there was no turning back. Early in the spring we removed the snow from the foundations of the girls' dormitory and in six weeks' time had the

W.C.B.I. School Board

LEFT TO RIGHT: Rev. William McArthur, resident, W.C.B.I.; Rev. G. M. Blackett, chairman of the Board; Rev. A. H. Orthner, Moose Jaw, Sask.; Rev. L. L. Crooker, Toronto, Ont.; Rev. J. F. Conner, Regina, Sask.; Rev. Paul Currie, Edmonton, Alta.; Rev. Nathan Bailey, Toronto, Ont.; Rev. J. D. Carlson, Calgary, Alta.; Rev. David Anderson, Ottawa, Ont.

NOT PRESENT: Rev. W. H. Brooks, Vancouver, B. C.; Rev. Roy McIntyre, Saskatoon, Sask.; Rev. C. V. Freeman, Midland, Ont.





The choir of the Western Canadian Bible Institute

upper structure well along the way. God gave us twenty-five workmen, mostly rough carpenters. We assumed the full contractual responsibility ourselves at a saving of \$25,000 in fees.

Plans for the administration building were long delayed; not until early May did they arrive and then only the foundation plans. The race had us under tremendous pressure. Could we make our goal—the administration building usable by the first of October? Remember we had only a handful of men. They worked faithfully, sometimes for sixteen-hour stretches into the long summer evenings. And the building was up.

The administration building houses our chapel, music department, dining room, kitchen, dishwashing room and refrigerators, large root cellar, hospital areas, staff suites, offices, lounges, library and classrooms. This T-shaped building is 180 feet long at its horizontal bar and 90 feet at its vertical section. It is no small building; the chapel accommodates 250, and the dining room will seat 200.

By the end of June we still had no buyer for the old building at 1720 Broad Street. Our cries to God were importunate. We must have cash and must have it soon! Relief came in the sale of the building, but at a much lower figure than we had hoped for. We had expected \$90,000 but secured only \$60,000. This threw our whole plan out of adjustment.

We were \$30,000 short at this point.

Building costs have been kept well below the estimates. Architects said our dormitories would cost \$200,000. These we built for \$127,000. The administration building was to cost \$200,000, but we have built it for \$125,000 thus far. The whole project, they said, would cost not less than \$400,000—very probably more, but the cost, including the land, faculty house, equipment, buildings, architectural and legal fees, is closer to \$310,000. God has done a wonderful thing! Without doubt His doings for us have been supernatural, miraculous.

Now we are facing the *last stretch*. Down the road we can see the finish tape: a completed set of buildings, a beautiful new campus. But between us and that goal lie unpaid bills totalling \$10,000. These would never have existed if we had secured the \$90,000 we had been assured we could expect for our old building.

Now that we are in the last stretch the crisis is on us. In this period of test and strain, weak as we are, we give ourselves to prayer and faith. God, who has blessed us so wonderfully in the past, finds us low at His feet, importunately pressing for His blessing and care. We trust God together for the meeting of the unpaid bills. There have been no unnecessary expenditures, no squandering of money. Everything is economical and serviceable.

In this last stretch, in this last

hundred yards, will you not join us in the race? The strength of your prayer fellowship will sustain us. I thousands of the Lord's people in our churches will band together by a common cry heavenwards, we will soon see the completion of the final stretch in our dramatic race at the Western Canadian Bible Institute.



God's Last Word

BY A. B. SIMPSON

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (HEB. 1:1, 2).

Jesus Christ is God's last Word. God has spoken often, but now in these last days, the latest dispensation of revelation, He has spoken unto us by His Son.

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory)." This is the word that He hath spoken, the living Word, Jesus Christ. Jesus, therefore, is God's Word, and God's last Word.

A word is an expression, something by which you know the thought, the feeling, the purpose, the love or hate of the one with whom you are associated.

Sit down beside a man who is silent, and you have no idea of his character, his social position, or what his thoughts to you are. But when he speaks, you know his citizenship and his tongue; and when you talk together, you find out his measure of culture and education. You talk a little more and you find out perhaps that he has been seeking for you and that he is interested in you; that he has brought some message to you, and that he has some help for you. It becomes to you the most important incident of your life, the fact that this person has spoken.

So God has spoken out of the blue skies, and He has spoken His last Word. That Word is the Babe of Bethlehem, the Christ of Galilee and the Victim of the cross of Calvary.



DAVID R. ENLOW, Editor

HOME

Chicago Protestants ask for Hungarian refugees: Protestants in Chicago have requested a planeload of Hungarian refugees for resettlement. The request was telegraphed Church World Service in New York by Rev. Joseph B. Low, newly-appointed resettlement director of the Church Federation of Greater Chicago. "We have enough persons who have offered to be sponsors to handle twenty-five refugees in one group if the New York office agrees," he said.

New billboards depict Christ looking at city: One thousand new billboards carrying a drawing by Warner Sallman entitled "Christ Looking at the City" are going across the country, it was announced in Chicago by Jess Jo Peterson, founder and director of Best Seller Publicity which is handling the project. Mr. Sallman is famous for his "Head of Christ."

Christian businessmen back religion in schools: The Christian Business Men's Committee of Miami issued a statement supporting reading of the Bible and religious education in Dade County public schools. William Sallman, committee chairman, said church-state separation is not threatened while there is no dominant denomination. "In a generation or two, we will be following the way the Roman Empire and other nations and civilizations have gone who forgot God and crowded him out of their national life and government," he said.

Bible Memory Contest announced: Announcement of the fourteenth Annual Bible Memorizing Contest was made recently by the Bible Memory Association, Inc. Children and young people up to twenty years of age memorize 150 Bible verses in twelve weeks. As incentives they receive the "Treasure Trails" Bible Game, a week camp and worthwhile Christian books, plaques, etc., at the end of the progress of the contest. There is also an adult plan, with a requirement of seven verses per week for fifteen weeks. Enrollment blanks may be secured from Bible Memory Association, Inc., P.O. Box 516, Wellston Sta., St. Louis 12, Mo.

American Bible Society adopts record budget: A record budget of \$310,000 for the work of the American Bible Society for 1957 was adopted by its Board of Managers at a meeting in New York. This compares with a 1956 budget

of \$3,858,000. Nearly \$2,000,000 of the new budget was allocated for the publication of Scriptures.

ABROAD

Israel to improve Biblical sites: In Israel, the government has allocated \$140,000 for the improvement of Biblical, historic and other tourist sites. Landing facilities will be improved at Tabgha on the Sea of Galilee, the site of the multiplication of loaves, and at Capernaum, site of the ancient synagogue where Jesus is said to have prayed and preached. A new, tree-lined road to Mount Zion is nearing completion, replacing the more than one hundred steps now used.

Minister released from Siberian prison: Reliable reports from Poland indicate that one well-known minister of the Assemblies of God has been released from prison in Siberia after serving more than ten years of a twenty-five year sentence. He was reported to be returning to his home in eastern Poland. Members of his family, including his wife, are still residing there.

Austrian Protestants press for equal rights: A Protestant rally was held in Vienna to press for revision of two old laws which deny non-Catholics certain rights. One of these laws, the Edict of Toleration, was passed by Emperor Joseph II some 175 years ago. The other is known as the Protestant "patent" of 1861. For the last twenty-six years Austrian Protestants have been seeking a new law to invalidate these statutes and ensure equal rights for Protestants in every sphere of public life.

MISSIONS

Primitive Ecuador tribe now friendly: Frank Drown, of the Gospel Missionary Union in Ecuador, reports that members of the Atshuaras tribe who had once threatened his life are now friendly and receptive to his ministry. He speaks to them in a dialect he used with another tribe, and with gospel recordings. The Atshuara chief, Santiacu, on one occasion repeated Scripture verses as they were read to him by a young native Christian. The chief has shown interest in spiritual things, according to Mr. Drown, and there are evidences of genuine conviction.

Ecuador hospital proving fruitful: Dr. Paul Roberts, chief physician at Rimmer Memorial Hospital, Quito, Ecuador, on furlough in Canada, reports that "during the first six months of operation more than five hundred patients have been cared for. Almost none of these patients entered as Christians, but all have come under the sound of the gospel, some entering into a real Christian experience."

PEOPLE SAY

David W. Proffitt, moderator of the Presbyterian Church in the U. S. A.: "The average American has no conception of the sacrificial service of our missionaries and fraternal workers in serving Christ overseas."

The Youthful Martyr of Azerbaijan

When the Crown Prince of Persia was informed of the death of Mirza Ibrahim, he asked, "How did he die?" And the jailer answered, "He died like a Christian."

Mirza Ibrahim was a native of Khoi, a city in northwestern Persia. About 1888 he began to attend the meetings of the small group of Christians. His naturally intense nature absorbed the truth eagerly and before long he had a genuine experience of conversion. Shortly thereafter he sought to be baptized as a Christian but he was delayed because of a fear that he might not be true.

However, nothing discouraged him. The Lord Jesus Christ had become precious to him and now nothing else mattered a great deal. His friends and even his wife scoffed at him. Sad to say, there were Christians who told him not to be so bold or there would be dire consequences. Ibrahim was not made of that mold. After a year's probation he was publicly baptized and openly declared his faith in the Lord Jesus.

Persecution was swift and sure. His wife and children and his small property were instantly snatched from him by fanatical Moslems, and though in poor health he had to flee for his very life. He sought and found refuge at a mission hospital in Uremia. There, for two years, he did various menial tasks.

It soon became apparent that he had natural abilities as an evangelist plus an irrepressible desire to tell others about the Lord, so he was commissioned to go to nearby villages and preach the gospel. His fearless presentation soon brought forth the wrath of the enemy, and at the behest of certain Moslem priests he was arrested and brought before a subgovernor who had been appointed over the Christians.

"Why should you, a Moslem, be teaching Christian doctrines?" the governor asked. Mirza answered by asking a question, "Is not this New Testament a holy book?" The governor acknowledged that it was.

Moslems recognize both the Old and New Testaments as revelations from God. "Am I not right, then, in reading it and teaching it?" asked Mirza. "But how about Mohammed?" "That is for you to say; my faith is in Christ and His Word; He is my Saviour."

At this the command was given to beat him. He was knocked down and terribly kicked, even by the governor himself. Many in the mob demanded his blood on the spot but he was taken from this lesser tribunal to the ruler of the city, in whose presence and that of many of the city dignitaries he reaffirmed his faith in Christ.

Wealthy officials offered him money to recant. It soon became apparent, however, that something other than money was at the bottom of his renunciation of Islam. Many of the military men were genuinely moved by his courageous presentation of the gospel in persecution.

After this harrowing interview he was thrown into prison with a chain about his neck, his feet made fast in stocks. The city was in an uproar and a mob milled wildly about the prison gate demanding his death at once. A torturing death faced him as a definite possibility. Firmly he declared, "You may shoot me from the mouth of a cannon, but you cannot take away my faith in Christ." Because of the uproar he was transferred to another prison

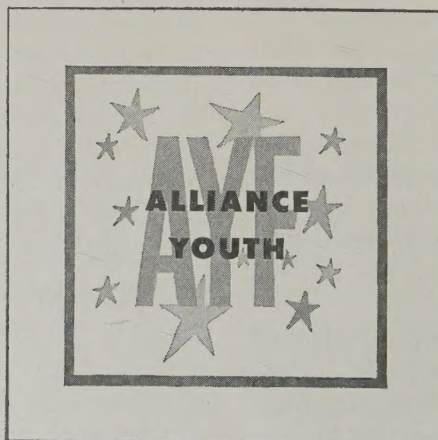
in the city of Tabriz. While there he was taken before the highest tribunal in the land and examined. Scores of priests and mullahs had gathered, all eager to see the man who had defied their authority and that of their prophet. Their questions were met with such clear, decisive answers that they retreated in embarrassment.

Puzzled as to what to do, they kept Mirza in an upper prison while they deliberated concerning his punishment. They would not free him for obvious reasons, but to execute him might arouse much sentiment in his favor and a great lack of confidence in Islam to see one die so boldly for his new faith. Therefore, they decided to keep him in a dungeon indefinitely.

He was kept in prison at the mercy of an inhuman jailer. Later he was put in a moldy cellar and chained to a gang of murderers, who robbed him of his coat and bedding. Even these he tried to win to Christ. He had done in each prison where he had been. Once after they had been locked up for the night, the prisoners began to discuss the religions of Jesus and Mohammed. His fellow prisoners told him that if he did not renounce Christ and say that Mohammed was the true prophet they would choke him. One by one they put the question to him and as he refused to renounce Christ, one by one they would choke him. In each instance his answer came, weaker by the moment, "Christ is true; choke me if you will." They stopped without actually taking his life but he died a few days later of his injuries. He had only been a Christian about five years.

Mirza Ibrahim was able to die valiantly for Christ because he had lived for Him just as valiantly. Whether we shall ever die as did Mirza Ibrahim is of no consequence. Are we living as he lived?

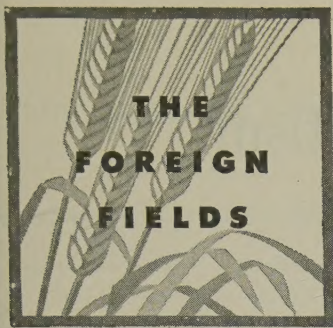
WELDON B. BLACKFORD, Editor



AYF Guide

February 4-8

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A Test of Faith

By REV. A. PAUL MCGARVEY, Japan

The ship on which we crossed the Inland Sea from Hiroshima to Niihama was tossed on white-capped waves whipped by a cold wind. It seemed to me that the baptismal service which had been planned for Sunday afternoon ought to be postponed.

As we left the boat and waited on the station platform we watched dark snow clouds scudding across the mountains and felt the temperature slide downward. When we finally arrived at the pastor's house we were warmed by hot tea and a steaming dinner of sukiyaki. Again I thought about the next day's program, and timidly inquired if there might be another baptismal service in the spring or summer. The pastor, to my chagrin, replied that this pre-Christmas service was traditional and the only one in the whole year. I pressed the matter further, suggesting that the extreme weather was too much for the girls and women who were to be immersed.

In reply the pastor said, "Our Christmas baptismal service out-of-doors is the final test of the candidates' faith and sincerity." After that I had no more questions to ask or suggestions to make, but felt my own faith renewed.

Sunday dawned bright and cold. During the night a new mantle of snow had fallen on the hills around the city. After the morning service each of the candidates for baptism gave a clear testimony before the congregation and each one led in prayer. Suddenly a middle-aged man, father of one of our Bible school students, stood to his feet and

said: "Pastor, I want to be baptized today also." With tears in his eyes he gave his testimony and prayed, expressing his purpose to follow the Lord wholly.

Then the whole congregation proceeded to the seashore, a walk of about twenty minutes. However, most of them rode bicycles. The Scripture reading could not be heard above the roaring of the surf and our songs were muffled by coat collars and scarves. The bitter north wind whipped waves three feet high as the candidates stepped into the sea. All seven came out smiling and apparently oblivious of the severe cold. The warmth of their devotion and the thrill of the experience outweighed the fierceness of the elements. Only one young man was not baptized. He had just been released from the tuberculosis hospital and, because of strong protests from his parents who are not believers, he excused himself. As I started the tedious trip back to Hiroshima I felt a new spirit within my own heart.

The Power of Sorcery Broken

By HELEN BROWN, French West Africa

A sorceress in Béoumi was converted some time ago and for awhile professed to be a Christian. Persecution which followed was so heavy she was unable to withstand it. But in her backslidden state the old fetish worship could no longer

satisfy her. Again she sought the Lord in repentance.

This time she not only turned her back upon idolatry, but to be sure she was not tempted to return to it again she moved out of her village. At present she is living near our compound and she never misses a prayer service or any other kind of a church meeting. Making a living is not easy for her, but day by day it seems that some of the darkness which enveloped her face when she first came is leaving. The joy of the Lord is beginning to replace the haunted and bewildered look which once she wore.

It is hard for us to imagine the tremendous change which must take place in a person who was sold out to the devil and practiced occult arts. For such a one to turn about-face and serve the Lord among the people who have known her former connection with Satan requires resolute character. Prayer for this woman will deny to the enemy the power to torment and entice her with his wiles.



To keep your church missionary-minded be sure that every member reads THE ALLIANCE WEEKLY. Its up-to-date missionary news and urgent prayer requests will stimulate interest and give opportunity for service in the world-wide program of The Christian and Missionary Alliance. A year's subscription is only \$2.00 in the United States and Canada; foreign, \$2.75.

Candidates for baptism and friends at the pre-Christmas service in Niihama, Japan

A. P. MCGARVEY



Church Membership and Baptism

By JOSEPH T. LARSON

IT is commonly accepted that every Christian should be baptized and unite with some church. The Bible teaches that everyone that is born again by faith in Christ and the regenerating power of the Holy Spirit is a member of "the church, which is his body" (Eph. 1:22, 23; Col. 1:18).

Every Christian should be properly and scripturally baptized and unite with some sound church where he or she may have fellowship, learn God's truth, enjoy every opportunity of service, partake of the Communion with every spiritual gift and blessing. The reason why some believers do not join a church is because they do not want to accept any responsibility in giving, serving or sharing their time and talents. Others may want a carnal freedom which keeps them from regular worship or service. With maturity of Christian experience comes a desire to assume responsibility in the home, the church and the community for the glory of God. God wants His children to grow up in the church, and into Christ in all things (Eph. 4:12, 13).

Be sure that when you unite with a church it is a place where the Word of God is believed, preached and practiced. Do not fellowship with worldly or carnal churches, those which teach what is contrary to the Bible. Some churches make light of the authority of the Lord Jesus Christ and the teachings of the Bible. Christ is Himself the head over all things to the Church. We are members of His Body and branches in Him who is the true Vine. As we abide in Him we bear much fruit (John 15:1-7).

What about baptism? Jesus set every believer an example when He went down into the water and came up out of the water. He said to John

the Baptist, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:15-17).

Every believer should follow Christ's example. Although baptism does not save, yet it is essential to obedience to God. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Have you been baptized since you have believed? Surely an infant cannot believe; but when a child is old enough to understand, he should be taught the meaning of baptism.

Romans 6:1-4 makes clear that baptism is a likeness of the death, burial and bodily resurrection of Christ. Every Christian needs to die to sin, to self, to the world and to everything of the old nature, and to rise with Christ in newness of

life. Baptism symbolizes this experience for every believer. It means to go into the place of judgment (death), to be buried in a watery grave, and to rise again in newness of life by the resurrection power of Christ.

We cannot "do as we please" in this regard; we must do as God pleases. "Even Christ pleased not himself" (Rom. 15:3). We should yield fully to the Lordship of Christ in everything. Are you ready to obey the Lord in all things?

A Presbyterian elder in Scotland observed that his pastor refused to admit children to membership in the church. One day he invited the pastor to his ranch where he kept many sheep. At evening time when the sheep came up to the corral he purposely kept out the lambs.

"What are you doing?" asked the pastor. "You are leaving the lambs outside and allowing the mother to go in."

"I'm doing just what you are doing in the church," replied the elder. "You allow the older ones to come in, but you leave the younger ones outside in the cold to shift for themselves." The rebuke was enough. The pastor saw the need of aiding the lambs to come into the fold as part of the church. "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Jesus).

God will give wisdom; there ought to be prayerful dealing with every convert, young or old, as to when each one is qualified by faith, knowledge and the evidence of daily living to be baptized. Such should be a credit to the church and a glory to God, not walking in a carnal or worldly way of life. Such will have the witness of the Holy Spirit even as Christ our Lord had when He was baptized.



Spiritual Growth

At many times our advances in the race that is set before us are clear and perceptible; at other times they are no more perceptible, to ourselves at least, than the growth of a tree. At any time you may pray,

*"Strength and comfort from Thy Word,
Imperceptibly supply."*

And when you perceive nothing it does not follow that the work of God stands still in your soul, especially while your desire is unto Him and while you choose Him for your portion.—JOHN WESLEY.

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

You Can Help

I have the answer to the greatest need that faces us in Sunday school work today. We are coming to you for help.

Usually we think of help as that which comes in response to a desperate cry in a time of extreme need. Actually Sunday schools are entering the greatest era ever known in the field. Sunday school work on a national scale is enjoying unprecedented growth. Within the past decade there has been an increasing interest in Sunday school, as evidenced in the development of Sunday school associations, conventions and other activities that have become a real force in Christendom today. The statements of secular as well as Christian leaders have indicated amazing unanimity of thought as to the significance of the Sunday school in the ministry of the church.

We have witnessed an increasing awareness of the Sunday school in the churches of The Christian and Missionary Alliance. We too are enjoying the greatest advance we have ever known in the field of Sunday school endeavor. A program has been launched, counsel and aids are made available, training courses are provided and a standard has been set before our schools. Districts have been alerted to the opportunity and have responded by appointing leaders to spearhead the work in their respective areas. There is evidence on every hand that we are on the move for God through our Sunday schools. In the midst of all of this we come to you for help because we are in extreme need.

The objectives of a Sunday school differ sharply from those of the secular school system. Secular schools can accomplish their goals in the field of education by providing adequate buildings and equipment, trained personnel, correct grading and the required curriculum. All of these are essential to the Sunday school if it is to take its rightful place as the greatest school ever instituted. Our goals reach beyond the scope of human resources. They cannot be accomplished through an expenditure of human thought, energy, talents or skill. Our goals are spiritually dependent upon our main-line objective of a Spirit-directed ministry of bringing individuals into a personal relationship to Jesus Christ and guiding them into Christian maturity.

To accomplish our objective we must have the touch of God. We must have the empowering that only comes

from the source of all power. To fall short of the mark is to miss entirely.

Will you not respond to our cry for help? Unless we can count heavily on those who are "helping together by prayer" we face the constant danger of failure even in the midst of prosperity.

You help when you pray for specific needs.

"If we only had more workers!" Perhaps this is the cry that we hear more frequently than any other. Leaders, teachers, staff members can never be enlisted unless their hearts are moved upon by the Spirit of God as you help through prayer.

"We need a greater concern on the part of our workers." Some churches have workers with a great deal of ability but they are not dependable. Help us by praying for an inner compulsion which will overcome the outward drag and pressures of our day.

"How can you get teachers to attend workers' conferences and take training courses?" This would no longer be a problem if eyes were opened to see the greatness of the task in the light of eternity. Nothing short of the best would be good enough. You can help by prayer.

"We need a new superintendent but we couldn't risk making a replacement." What a sad commentary on the church of today that it is not an uncommon situation for the progress of a school to be hindered drastically because we are afraid to make changes in the personnel. Help us by praying for practical sanctification that makes us expendable for the good of all.

"We can't get people to visit." A Sunday school can never be truly successful unless it is continually contacting and bringing in new people. This ought not to be a problem to a church with a true missionary burden. Pray for a witnessing church.

"We haven't had anyone saved in our Sunday school for a long time." Few admit this, but records show how greatly we need to see the transforming work of the Spirit Sunday by Sunday.

Surely we need you, many of you, "helping together by prayer." Here are some ways in which your help can reach beyond a fleeting petition raised heavenward as you read these lines:

—as the Lord lays it upon your heart, add some of the above requests to your prayer list.

—set up a plan in your church to enlist prayer partners for every leader and teacher. In this way all of the specific needs facing your workers can be shared daily.

—be sure that all of the unsaved members of your school are on someone's prayer list. Include unsaved parents who do not attend.

—suggest that the Sunday school superintendent prepare written prayer requests for the midweek prayer meeting and other prayer groups.

—pray for the wisdom and help desperately needed by national and district Sunday school leaders if they are to face the challenge and meet the need of the hour in Alliance Sunday schools.

THE ALLIANCE FAMILY

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Mr. and Mrs. Kenneth A. Swain sailed from San Francisco January 14 for Viet Nam, Indo-China. Mr. and Mrs. Swain are both members of the Omaha Gospel Tabernacle and are graduates of St. Paul Bible Institute from where Mr. Swain received the Th.B. degree. He also graduated from Grace Bible Institute, Omaha, Nebr. They have served in the pastorate at Princeton, Nebr., for the past two years. Mr. Swain comes from Malvern, Ia., and Mrs. Swain is from Sterling, Ill. They will be stationed at Banmethuot for language study before entering work among the Tribes.

With the Lord

Mrs. Esther Larson went to be with the Lord on December 29, 1956, in Clinton, Pa., after a brief illness. She is survived by one son, Lars Larson, Costa Mesa, Calif.; and two daughters, Mrs. H. Odelius, Chicago, Ill., and Mrs. Carl E. Hughes, Union City, Pa.

The New Generation

To *Mr. and Mrs. Clyde Stockton*, Trego, Mont., a son, Edward, on December 2, 1956.

To *Rev. and Mrs. Elmer H. Kline*, Richmond, Ind., a daughter, Faith Ann, on December 9, 1956.

To *Rev. and Mrs. Marvin Martin*, Bangkok, Thailand, a son, Dwight Timothy, on December 16, 1956.

To *Rev. and Mrs. Norman W. Dreger*, Abbotsford, B. C., Canada, a son, Dean Ralph, on November 29, 1956.

To *Rev. and Mrs. L. Grenfall Gifford*, Three Mile Bay, N. Y., a daughter, Edris Tanya, on December 23, 1956.

To *Rev. and Mrs. Addison Gay*, Kenton, Ohio, a daughter, Norene Elizabeth, on December 2, 1956.

To *Rev. and Mrs. Charles Weldin*, Kansas City, Mo., a daughter, Janelle Ann, on November 30, 1956.

To *Rev. and Mrs. Charles Baber*, McAllen, Tex., a son, Timothy Val, on December 7, 1956.

French Work Expands

The Christian and Missionary Alliance now has two mission churches among the French Roman Catholics of Eastern Canada. Rev. and Mrs. Robert Richardson, who established the French-speaking congregation in Welland, Ont., have moved to Cornwell to begin work among the 20,000 French of that city, located seventy-five miles from Montreal. Mr. and Mrs. Jim McQuade, trained at Bethel Bible Institute, are now working at Welland. The McQuades formerly worked with the Shantymen's Mission and Bible Society. Mr. McQuade is himself a converted Roman Catholic.

Services Held in Church Under Construction Only Two Weeks

The Neighborhood Church of The Christian and Missionary Alliance, at Petaluma, Calif., held Christmas services in their new building less than two weeks after construction was begun, reports the pastor, Rev. George V. Erickson. "The building was far from completed," he writes, "but we had the windows in, lights and heat."

The Petaluma church, which was started early in 1956, has been using a building already on the property they purchased when the group was formed. This soon proved inadequate and plans were made to build. Constructed of pink Basalite brick, the new building is a wing of a projected plant. It contains a multi-use room seating about 175, as well as eleven classrooms, a kitchen and rest rooms.

More than 100 persons attended the opening service in the new structure and rejoiced in the progress made. One of the local business firms loaned an electric organ for the occasion. The congregation is praising God for the spiritual progress that has accompanied the material blessing. Individuals have been coming to the Lord, bodies have been healed and the lives of believers have been enriched.

Mr. and Mrs. James O. Johnson and family, who sailed for the Philippine Islands December 18 (ALLIANCE WEEKLY January 9)



*Mr. and Mrs. Kenneth A. Swain
Tribes, Viet Nam*

Used Literature Desired

Our Mission in the Philippines can use old copies of THE ALLIANCE WEEKLY and Sunday school material not over a year old, as well as books of good Christian content.

The books may be sent at the reduced rate of 8 cents a pound or fraction thereof in packages not exceeding 6 pounds, 10 ounces, or 11 pounds for a single volume which cannot be divided for mailing. The postage rate for printed matter (magazines, pamphlets, etc.) is 2 cents for the first 2 ounces, plus 1½ cents for each additional 2 ounces or fraction thereof. The weight limit is 6 pounds, 9 ounces per package.

Mark the parcel: USED PRINTED MATTER—NO COMMERCIAL VALUE. Address: Free Literature Department, The Christian and Missionary Alliance, P.O. Box 127, Zamboanga City, Mindanao, Philippine Islands.

The *Herald of His Coming* also sends ALLIANCE WEEKLYs in their foreign literature packages, but are not receiving enough to meet the demand in India alone. Literature may be sent to Mr. Carlton Hilker, 1236 South Grand, Los Angeles 15, Calif.

Sunday

DAILY READING—Joshua 18:1-9.

DAILY TEXT—"How long are ye slack to possess the land, which the Lord of your fathers hath given you?" (verse 3).

It is one thing to fight a great, sive battle with temptation; it is her thing to go on to perfection to add to your faith knowledge, perance, godliness, brotherly kind, charity and all the fruits of the it. . . . It is one thing to underd the promises, to desire the exence, to purpose obeying the comds. It is another to put your own e in all and claim for yourself the gs promised and commanded. The onal pronouns "my" and "mine" e all the difference in the world.

The immigrant may go to the l office and put in his name and lication for a free grant on the tern Reserve, but that is not igh. It cannot become his property l he settles down upon it, builds ouse and lives in it, and begins to ivate the estate. Then he is the possessor and his title cannot be ated. This is what God requires o do. First, by faith, to appropriate inheritance promised, and then by al experience to settle down upon promise.—A. B. SIMPSON.

Pray for The Island World; Eastern, th Pacific Districts, the Mexican k.

Monday

DAILY READING—Isaiah 26:1-10.

DAILY TEXT—"Thou wilt keep him in ect peace, whose mind is stayed on : because he trusteth in thee" (verse 3).

There is no fear where there is trust. hree Hebrew children did not fear king's command, although they were into the fiery furnace. The Lord their refuge. He was with them, sequently the fire had no power them nor their bodies. They trusted he living God whom they faithfully ed. Daniel also was put in the s' den, and was afterward taken without any hurt found upon his y. He did not fear what man can he trusted God. The Christian ld prove to the world that he has abiding peace and consolation in s Christ, irrespective of circumces.—H. B. MUSSELMAN.

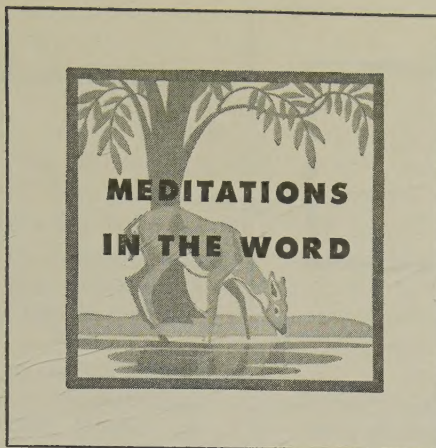
Pray for India; Western Pennsylvania rict.

Tuesday

DAILY READING—Ecclesiastes 9:1-10.

DAILY TEXT—"Let thy garments be al s white" (verse 3).

After his summons Paul was never obedient unto the heavenly vision." man is fitted to be an evangel of the s who has not first followed the ks of the nail-pierced feet, even gh they may lead to the olive trees garden or to the brow of a skull-



Compiled by EDITH M. BEYERLE

shaped hill. Paul was not only a called man but he was one set apart and consecrated to a life-absorbing task. . . . One of the most insistent and insidious perils to the called man is the temptation to yield to the gravity pull of the world. Too often there is taken the half cynical counsel described in Ecclesiastes in "Be not righteous overmuch. . . . Be not overmuch wicked." God's Word is clear and unmistakable: keep thy garments white.—THE HERALD.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

DAILY READING—Psalm 40:1-10.

DAILY TEXT—"I delight to do thy will, O my God" (verse 8).

Thou sweet, beloved Will of God,
My anchor ground, my fortress hill,
My spirit's silent, fair abode,
In thee I hide me, and am still.

O Will, that willest good alone,
Lead thou the way, thou guidest best,
A little child, I follow on,
And, trusting, lean upon thy breast.

Thy beautiful, sweet will, my God,
Holds fast in its sublime embrace
My captive will, a glad some bird,
Prisoned in such a realm of grace.
—MADAME GUYON.

Pray for Indo-China, Thailand; North-eastern, Eastern and Central Canadian Districts.

Thursday

DAILY READING—Romans 8:14-25.

DAILY TEXT—"Led by the Spirit" (verse 14).

The one lesson that God has taught me, if ever He has taught me anything in connection with the grace of God, is that there is such a thing as a divine plan in a man's life. The only wisdom in this world is to find out what that plan is, to be led into it step by step, and to mind what is the end of it. There is much said about the divine call, little said about the end of it. Why? Because no tongue, not

even the divine, will attempt to tell what is the outcome of a life that is led by God. Even the Bible, with its majesty and divinity, does not undertake to tell how great that life is which takes its way into the life of God; it only gives a clue by which we can find the way. Only two patterns are possible. . . . A man must live the life of Jacob, the supplanter, or of Israel, the prince of God.—H. C. MABIE.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

DAILY READING—1 Peter 1:15-25.

DAILY TEXT—"See that ye love one another with a pure heart fervently" (verse 22).

While the First Epistle of Peter was probably written in A.D. 65, when the piled-up years had not taken their disastrous toll in sectarian prejudices and traditions, yet it is nevertheless a part of God's Word to twentieth century Christians. An all-wise God knew even then how far short His people would fall in the demonstration of practical love, yet He did not tone down the command to suit our times. Conservatism and emotionalism still find it difficult to sit down at the same table. The path of prejudice is so much easier. Again, how hard it is for the simple-hearted "devouts" to tolerate the political "Herodians," or the latter to see any advantage in being simple-hearted enough to let God work things out. Yet it still remains that there is only "one Lord," who says, "See that ye love one another with a pure heart fervently." "By this shall all men know that ye are my disciples, if ye have love one for the other."—PAMELI.

Pray for China, Hong Kong; North-western, New England Districts.

Saturday

DAILY READING—Genesis 28:10-22.

DAILY TEXT—"Behold a ladder set up on the earth" (verse 12).

A ladder or stairway always reaches from one level to a higher one. . . . The "ladder" (a type of Christ) is built by the Lord to provide the way for our coming to Him. . . . The ladder not only rested upon earth, typical of our Lord in human form, but it reached unto heaven, typical of the risen Christ. In His earthly life the Son of God glorified the Father and left as a pattern to the believer His sinless life, but His earthly life is not the way to God. Only through His sacrificial death, the application of His shed blood through faith, and His triumphant resurrection, was the way of approach to God provided. Now in heaven, the "ladder" which was "set up on the earth" is at the right hand of the Father, where He ever liveth to make intercession for us.—SELECTED.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts; Jewish Work.

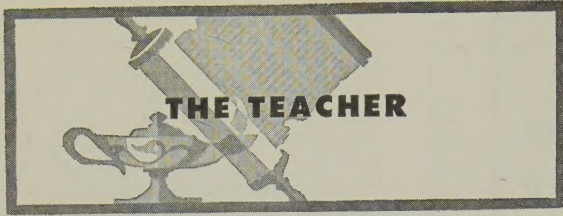
SUNDAY SCHOOL LESSON—FEBRUARY 10, 1992

Warning and Invitation

Matthew 11:20-30

DEVOTIONAL READING—Isaiah 61:1-4

GOLDEN TEXT—"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me."—MATTHEW 11:28, 29.



BACKGROUND AND LESSON ORIENTATION

The disciples of Christ had departed into the cities of Israel on their urgent commission to announce the imminence of the kingdom. Christ then continued His own ministry. John the Baptist had become concerned with the turn of events, which gave rise to Jesus' great commendation of John's ministry. This was a divine appraisal of John's work. From the viewpoint of human success, this blazing star had set far too soon. The wrath of man had intervened and the program of God had been hindered—but only from man's point of view. To Christ the Messiah, John had done well the task he was assigned. He was commissioned as a voice; a voice he was. Thus to Christ he was a man who had finished his task. God's Elijah had indeed come. It was the generation to whom he came that failed.

CONTEXTUAL CONSIDERATIONS

Immediately following this eulogy of John and his ministry the context preceding this week's lesson is introduced by the spirit of contrast—"but." This contrast takes note of the prophets which prophesied before John as well as the message of John, God's Elijah to Israel. At this point Jesus took up His own prophecy against the generation. He emphasized their perverseness, their unreasonableness, their lack of moral judgment. They were unsatisfied, restless, demanding. They were arbitrary, childish, prejudiced. Like playing children they imitated the true business and reality of life. Neither the wedding ("piped") nor the funeral ("mourned") could induce them to action. Thus the scribes and pharisees pouted because Christ would not play as they desired. Such scathing symbolism!

SIMPLIFIED OUTLINE

1. *The Faithless Cities*—Matthew 11:20-24.
2. *The Faithful God*—Matthew 11:25-27.
3. *The Gracious Invitation*—Matthew 11:28-30.

KEY WORD ANALYSIS

(1) "Chorazin" (v. 21), a city said by Eusebius to be two Roman miles from Capernaum and probably the scene of much of Christ's earliest ministry. This prophecy against Chorazin has come true. At present there is nothing on the site but extensive ruins, including the ruins of a synagogue. Rome thoroughly ravished Judah.

(2) "The day of judgment"—*hemera kriseos* (v. 24). This does not necessarily refer to the final judgment of God on the nations. The day of judgment came for these cities swiftly and conclusively; they were all virtually obliterated. These judgments were city judgments just as the denunciations were city denunciations. Theirs was great privilege—and responsibility!

COMMENTARY ON THE PRINTED TEXT

1. *The Faithless Cities* (Matt. 11:20-24).

The cities mentioned in this passage were clustered around the Sea of Galilee. They were the first to hear the message and observe the miracles which Jesus performed because He had made this the nerve center of His activity as well as His home. From here most of the disciples were called.

The indictment against the cities is plain. Such a display of the power of God implies that the kingdom for which they were praying in their synagogues had come. If so, it should be recognized as a kingdom of mighty power as manifested in the works of the King.

Such facts should produce a spirit of repentance and turning to God. They had not done so and thus they could not expect to be spared judgment. Sodom and Gomorrah had not had the opportunity to repent that these cities enjoyed. In fact, these individuals would face a far more wrathful God in judgment because they had sinned against a far greater light.

2. *The Faithful God* (Matt. 11:25-27).

It was in the heat of these denunciations (v. 25, "at that time") that Jesus lifted His voice in worship to the Father and thanked Him because He had made the simple principle of faith the procuring principle of the kingdom. It was not the wise or the mighty who responded. These cities were proud and beautiful, strategically situated. With all their grandeur they were blind. It was the simple country folk, the laborer, the common man, who heard and responded.

At this point Jesus recognized and endorsed this principle of redemption. Here one of the great motives of God comes very close to the surface where we can analyze it and love God for it. May He be praised that it seemed good to Him! Otherwise most of us would have only looked longingly upon the kingdom but never have enjoyed it.

Thus Christ reveals the will of God in committing all things to the incarnate Son which pertained to triumph over sin in the heart of men. Only

Christ can thus reveal God because only He, as man, knows God. Those who respond to the Son will find the Father; those who reject the Son lose the Father's love.

3. *The Gracious Invitation* (Matt. 11:28-30).

With view to the general rejection of the cities of Galilee and in keeping with the will and purpose of God in redemption, we now see Jesus extending His invitation to the weary multitudes. The rested and the unburdened do not need a Saviour—or do not know they need Him. The meek and lowly Lord does not appeal to the high and the mighty. Thus Christ has through the ages extended His wings of protection and warmth to an unresponsive people.

Any man who has pleaded in Christ instead for the souls of men knows the feeling of utter frustration that follows the invitation when the multitude demonstrate their preference for sin. In this way the disciple shares the pain of the Lord. The yoke is easy once it is taken; it is hard to get on the neck

HELPFUL HINTS FOR LESSON PREPARATION

This lesson falls naturally into three well marked paragraphs which will form splendid units of discussion, but should be related to each other in showing that they all deal with one

subject. The cause of rejection is faithlessness. The principle introduced by God in redemption is faith. The invitation of Christ is to humble oneself until faith liberates the capturing the will.

Can the Church Survive?

(Continued from page 4)

on despite the seeming setback. ain, the church never looked more umphant than in those years of e thirteenth century when kings re set up and deposed by the pes of Rome. But it was the be- ming of the end of church rule, d the opening chapter of the long volt that has lasted until this y. The church, as the individual, ust lose itself if it is to save itself. But are we forced thereby to con- ide with some Christian groups t all organization is an abnormal velopment? Must we accept some ore recent interpretations of the rable, namely, that mustard seed owth into a tree is an indication perved development and a eture of a false church rather than rue one? I think not. Such in- pretation does violence to the rds of Jesus in which He likens s kingdom to that very develop- ent from seed to tree. We cannot ke refuge in stark spiritual in- idualism.

The mustard tree suggests mini- m structure with maximum con-

centration on seed bearing. The strength that other organisms put into trunk and heavy limb, the mustard plant puts into seed. It disdains all defense mechanisms, finding its greatest defense in attack. Where the church is organized solely for propagation, its organization is a legitimate part of its life. Where organization becomes an end in itself, absorbing more and more of the vitality of the organism, it becomes a perverted development.

Mustard seed Christianity points the way to survival in a cold war. A church born in the mystery of regeneration, permitting itself a spindling, almost ascetic, growth for the sake of its propagation, exposed to hazard, broadcasting its message under fearful handicap—this church is Christ's instrument for completing His ministry on earth.

♦ ♦ ♦

Whatever cares the province of God casts upon us, we must not be cumbered with them nor perplexed and disquieted by them. The cares which He casts upon us we may cheerfully cast upon Him; but not those which we foolishly draw upon ourselves.—MATTHEW HENRY.

Missionary Treasury

December, 1956

General Fund \$265,905.70
Designated Specials 48,940.00

The income for December brings our total giving for 1956 slightly above that which was budgeted by the Society at the beginning of the year. This past year our income has again surpassed that of any other year.

By the grace of God and the generosity of our donors we have been able all this year to press forward an aggressive program in our foreign work.

Gifts for the month of December are covered by our receipts Nos. 17223 to 18954 and 1160 to 1266. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides and Lambrides, 220 West 42nd St., New York, N. Y.

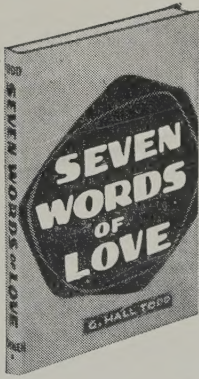
All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

Other books were given for our information; the Bible was given for our transformation.

Local Conventions

- ★ ★ ★ ★
- Convening February 3-10
- Christians attuned to the compassionate heart of Christ keep a window open on the world of men. Reports given by missionaries have the effect of opening our eyes wider and relating what is happening in the world to the purpose of God revealed in His acts of reconciliation.
- Western Pennsylvania District
- Washington, Pa. February 3-10
Donald, Pa. February 3-6
Pittsburgh, Pa. February 7-10
- Eastern District
- Orlando, Fla. February 4-10
(Gospel Tabernacle) ... February 4-10
(Central Alliance) February 4-10
Tampa, Fla. February 4-10
- Northwestern District
- San Antonio, Tex. February 4-10
- Central District
- St. Louis, Mo. February 7-10
Kansas City, Mo. February 7-10
Cincinnati, Ohio February 7-10
Toledo, Ohio February 7-10
- North Pacific District
- San Francisco, Calif. February 5-10
Long Beach, Calif. February 5-10
San Diego, Calif. February 3-10



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ALLIANCE MISSIONS ON THE MARCH



The choir of the Smoot Memorial Church, Cleveland, Ohio

Reaching the Heart of Africa by Radio

SMOOT Memorial Church in Cleveland, Ohio, has undertaken a missionary ministry that is having far-reaching effects in Africa. In response to an appeal for "good recordings of Christian Negroes singing gospel songs as only they can," the church has coöperated with its pastor in preparing a series of complete half-hour services.

Since December 19, 1954, radio station ELWA in Monrovia, Liberia, has broadcast these services on Sunday evenings in unbroken sequence. Letters from appreciative listeners from many parts of Africa furnish a clue to the spiritual blessing that is resulting.

African Challenge in its January issue, 1957, carries the story of what this missionary-minded church is doing to herald the gospel message among the people of that great continent. This Christian monthly newsmagazine published in Lagos, Nigeria, also is printing in serial form the testimony of Rev. Howard O. Jones, pastor of Smoot Memorial Church.

The church has granted a leave of absence to its pastor to permit him to visit Liberia in January and the Gold Coast and Nigeria during the months of February and March. Many people who have listened to his messages over the radio are now having an opportunity to see and hear him in person.

Smoot Memorial Church has found (in the words of its pastor) "the way for Negro Christians in America to make their contribution for Christ in the great task of world-wide evangelization."

Above the clamor of social disputes a people who know God are speaking and singing the realities of salvation in Christ. The dignity and authority of their message is in striking contrast to that of the feverish agitators who appeal to hatred and jealousy. No wonder the people of Africa are listening respectfully.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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